but also power, which might arise to superhuman degrees or even avail to overcome gods. Rohde[1] finds that the theological ascetic morality of the later history of Greece, which was not a determination of the will in a given direction but a mode of defending the soul from an external evil influence which threatened to soil it, had its first impulse in the notion of the antagonism between soul and body, because that notion would cause the body to be regarded as a base constraint from which the soul would need to be "purified." The notion of the pure soul imprisoned in a material sensual body, and stained by the base appetites of the latter, was current amongst the Greeks for five centuries before Christ. Hence the antagonism between the soul and the " body," the " flesh," or the "world." The soul passed from one body to another, according to the Orphic sects, with intervals in which it underwent purification. In each incarnation it underwent punishment for the misdeeds of the last previous existence. The soul is immortal. The soul of the bad man goes on forever in reincarnations from which it cannot escape. The soul which is purified by the Orphic rites and Orphic mode of life is redeemed from this eternal round and returns to God. Orpheus gives salvation by his rites, but it is a work of grace by the redeeming gods. Orpheus provides by his revelations and intercessions the way to salvation, and he who would walk in this way must carefully obey his ordinances. This is a life which must be lived. It is not ritual only. Here asceticism comes in, for the thing to be renounced is not the errors and faults of earthly life, but earthly life itself (worldliness). The man must turn away from everything which would

entangle him in the interests of mortal life and the appetites of the body. Renunciation of meat food was one of the leading forms of this asceticism ; sex restraint was another. The rites do not free men from the touch of demons. They purify the soul from the unclean contact with the body and from the dominion of death. Mysticism is conjoined with this doctrine of purification. The soul came from God and seeks to return to him. It is released by the rites and practices from everything on earth, including

[1] *Psyche,* **II, 101.**